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## The Carian particle *-si*

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The author (2010) has already pointed out that the particle *-si* is directly attached to verbal forms in Hieroglyphic Luwian inscriptions and also this particle has a reflexive nuance comparable to the reflexive pronoun *-ti* of this language : (PES<sub>2</sub>) *HWT·HWT·sà-tá-si* “they themselves marched” of KARKAMIŠ A11b,3 and A12,2; *i-zi-i-ha-si* “I myself made” of ALEPPO 2,3; *hu-ha-sà-ta-si* “he himself ran” of TELL AHMAR 6,4 and 5; *i-zi-ia-[\*ta]-si* “they themselves made” of ÇINEKÖY 5(×2). However Hawkins(2000:p.105 and p.238; 2006: p.22) describes the element *-si* as “still unexplained”.

For examples, we can refer to the following of the particle *-si*:

(1) ÇINEKÖY 5:1)

(vi) REL-*pa-wa/i-mu-u su+ra/i-wa/i-ni-sa*(URBS) REX-*ti-sa*

*su+ra/i-wa/i-za-ha*(URBS) DOMUS-*na-za ta-ni-ma-za tá-ti-na*

MATER-*na-ha i-zi-ia-[ta]-si*

(vii) *hi-ia-wa/i-sa-ha-wa/i*(URBS) *su+ra/i-ia-sa-ha*(URBS) “UNUS”-*za*

DOMUS-*na-za i-zi-ia-[ta]-si*

(vi) “And so the king of the Surawaeans and the entire house of the city Surawa themselves made father and mother for me.

(vii) And the city Hiyawa and the city Suraya themselves made one house.”

In this citation, it is very probable that in view of the Phoenician part of ÇINEKÖY inscription, the verbal phrase *iziyasi* may be understood as corresponding to the 3.pl.pret. verb *KN* in Phoenician. Thus the verbal phrase *iziyasi* can be divided into *iziya* and *-si*, that is, *iziya* is an exceptionally omitted verbal form of the 3. pl. pret. *\*iziya(n)ta* “they made” and *-si* expresses a reflexive nuance for “themselves”. In this case, the final *\*-ta* of the 3. pl. pret. verbal ending *\*(n)ta* of *\*iziya(n)ta* is wrongly omitted for consecutive alveolar consonants *\*-t(a)-si*.

Otherwise, Adiego (2007:p.321 and p.349) has already confirmed that the element *-si*

in Carian is directly attached to the verbal form *aitu* in the inscription of Kaunos : C.Ka.5, *aitusi*. He exactly recognizes *aitu* as the 3. pl. imp. form of the verb *ai*- “to make, to do”, but he (2007:p.349) describes the final element *-si* as “unexplained”.

(2) C.Ka. 5:<sup>2)</sup>

*tab sb ort[-] sb Tor-*  
*ouo bi mslmnlia*  
*purmoruos mnos*  
*aitusi*

The author also confirms *aitu* of *aitusi* as the 3. pl. imp. form of the verb *ai*- “to make, to do” as Adiego (2007:p.349) has already pointed out. Further the particle *-si* of *aitusi* is also understood as a reflexive particle in Carian comparable to the particle *-si* in Hieroglyphic Luwian as already mentioned above. Thus the meaning of the verbal form *aitusi* should be “They must make for themselves”.<sup>3)</sup>

Therefore it is very probable that this small evidence can be another trait to place Carian within the Indo-European Anatolian languages, especially Luwic branch, though this analysis is somewhat speculative, given that this part of the Kaunos inscription (C.Ka, 5) is not clear to interpret.

## Notes

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1) Refer to Oshiro (2010:p.69).

2) Refer to Adiego (2007:p.454).

3) Cf. Hier.Luw.*a(ya)-*, Cun.Luw.*a(ya)-*, Lyc.*a(i)-* “to make, to do” and also Hier.Luw.*izi(ya)-*, Hit.*iya-*.

## References

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